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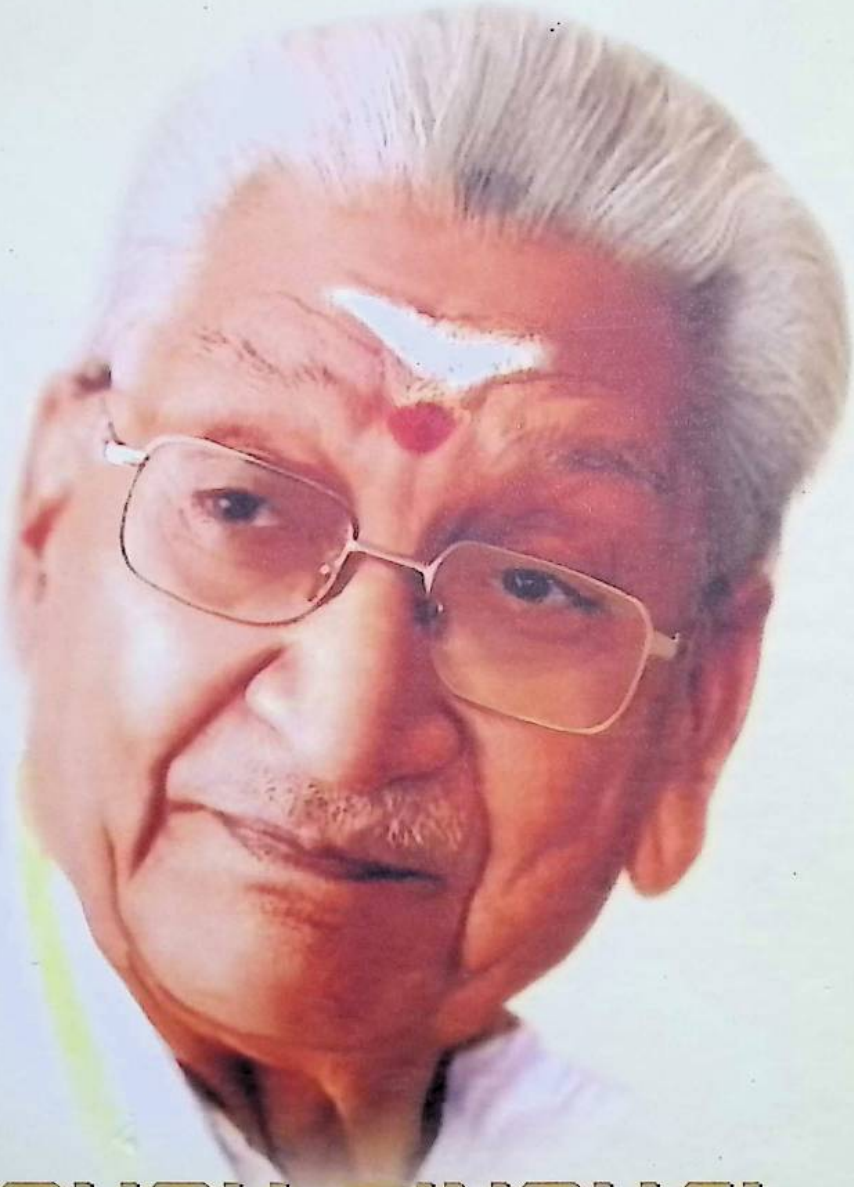

ASHOK SINGHAL

STAUNCH & PERSEVERANT EXPONENT OF HINDUTVA

BY

Mahesh Bhagchandka

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Concept

This book is an attempt to narrate the achievements of the beloved Shri Ashok Singhal who dedicated his entire life for the protection of religion, society, culture and the nation; leaving his family and his own ambitions aside and inspiring others to lead a saintly life. Right from his childhood days to the present times, serving for an approximate of 65 years as the one responsible for spreading the ideology of the Sangh, this work is a compilation of various activities, facts and figures which became possible by the various senior and junior colleagues. I have a strong belief in the fact that we all will be able to express our nationalist thoughts in a very strong manner through this book and will be able to get a first hand experience of 'Ashok Ji'.

-Author

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ASHOK SINGHAL

STAUNCH & PERSEVERANT EXPONENT OF HINDUTVA

BIOGRAPHY

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This "Book" is dedicated to my revered parents mother late Smt. Parmatma Devi and father late Sh. Lakhi Prasad Bhagchandka, "Mother-India", revolutionaries, patriots and martyrs of the nation "Bharat".

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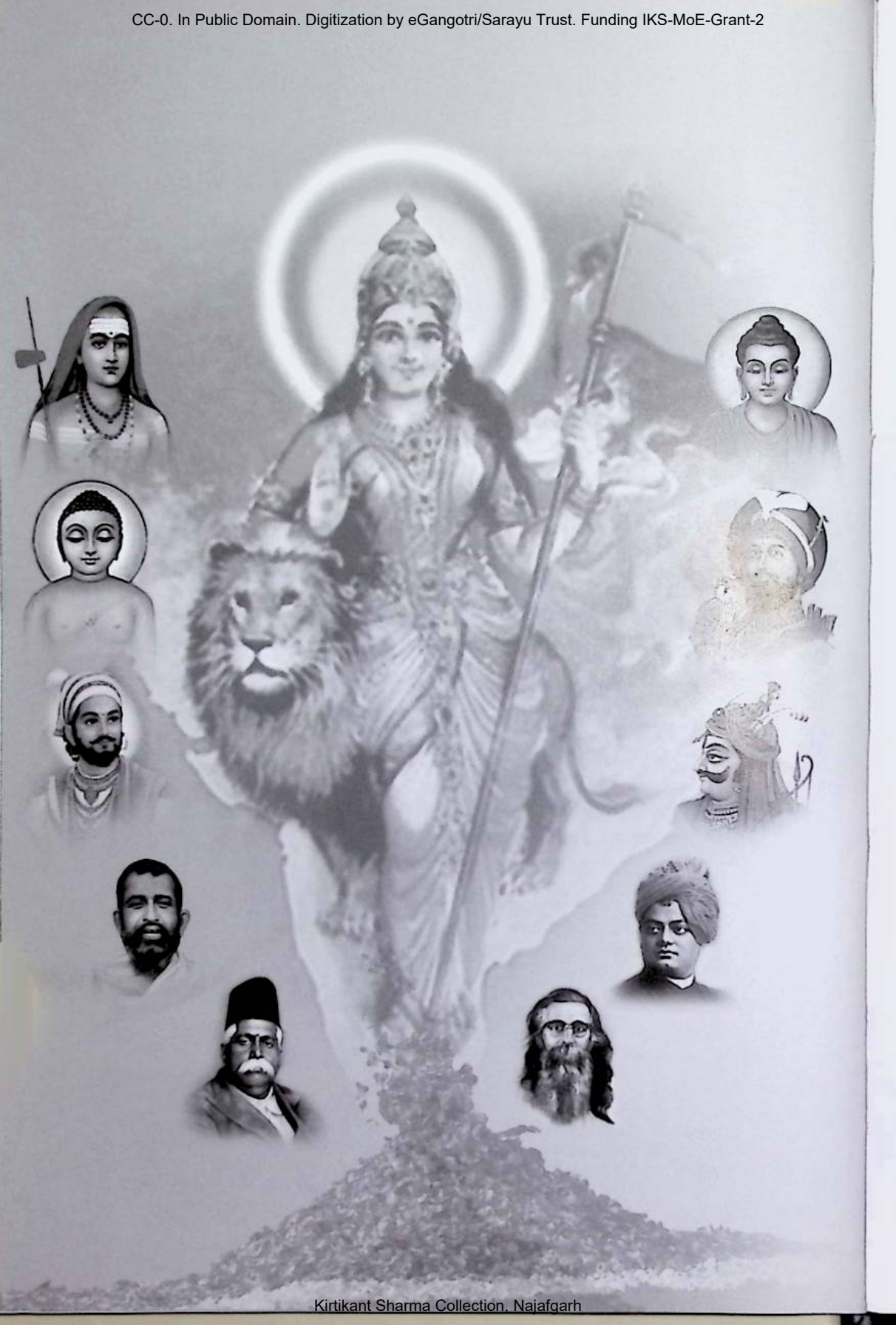

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Preface

I would begin by highlighting what led to compilation of this biography. During my childhood, I got opportunity to closely interact with prominent activists from Sangh Pariwar and Vishva Hindu Parishad frequenting our house or staying with us. My mother and other family members used to welcome these luminaries, and make arrangements for their food and stay. During my growing up years, I realized that my family elders were selflessly engaged with Sangh Parivar and committed to the cause of Hindu Society.

My revered Chacha ji- late Shri Satyanarayana Bhagchandka ji was National Vice-President & Treasurer of Vishva Hindu Parishad. We always received continuous support from Gopalbhai Aashar, Balkrishna Naik, Swami Vigyananand and other great Hindu ideologues. Thus, the ideology and ethos of Rashtriya Swayamsevak Sangh gradually got instilled into me, and as years went by, I got pulled towards the cause of Hindutva, and Sangh Parivar, and started working in pursuit of their noble causes not just physically, but from heart & soul.

All along I have had immense reverential and spiritual attachment with the saintly late Shri Ashok Singhal ji. I was fortunate & privileged to watch, learn and gain blessings & extreme affection from him. As years went by, the idea of penning down and compiling Ashok ji's biography, incorporating his life events, ideology and works for providing a glimpse of the movement called – Ashok Singhal to the Indian society and the world at large got seeded into me. This led me to script down the biography of this pious and noble soul of 'Maa Bharti'.

Shri Ashok Singhal ji has been a Karmyogi in true sense of this word, who devoted his entire life in selfless service of Rashtriya Swayamsevak Sangh and worked for betterment & development of Hindu Society in India and abroad. Whenever Hindus felt humiliated and became hesitant in acknowledging their ownselves as 'Hindus', Shri Ashok Singhal ji guided our society by drawing inspiration from

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Swami Vivekananda, and thus propagated the thought – "Say Proudly We Are Hindus", for fostering unity in our country and particularly amongst the Hindus. Revered Guru ji, the second Sarsanghchalak of Rashtriya Swayamsevak Sangh, had once credited Ashoki ji for shattering the myth that Hindus can never unite.

Ashok ji relentlessly faced adversaries to his social pursuits, dealt with numerous challenges faced by the Hindu Society, continuously took initiatives for new experiments, selected capable & illustrious colleagues (each with a different mindset) for providing efficient & effective leadership to promote the cause of Hindutva and Hindus. It was his iron-cladded willpower that enabled him to build the organization – the Vishva Hindu Parishad, despite facing numerous political, social and monetary challenges. Present day global presence of Vishva Hindu Parishad as a vigilant and active Hindu organization and it's vast expansion can all be credited to Ashok ji's multi-faceted leadership and organizational skills.

Hon'ble Shri Ashok Singhal ji has been a relentless warrior, an epitome of righteousness, fore-most proponent of Hindu Religion and a devout nationalist, who bravely fought for, amongst other, the freedom of Shri Ram Janmabhoomi (Birth place of Shri Ram). Until his demise, he was working as International General Secretary of Vishva Hindu Parishad, an organization which declared Hindavah Sodaraah Sarve (All Hindus are fraternal brothers to one another). He is also credited for organizing the message of Hinduism across the Globe. He tried his best to eliminate the malpractices of casteism and untouchability from our society. He is also credited for organizing the non-resident Indians committed to the cause of Hinduism, and helping them in realizing their identity as Hindus. Furthermore, he established the Ekal Vidyalaya for providing education to the deprived and underprivileged tribals. Through Ekal Abhiyan and Shri Hari Kirtan Committee, he protected his Hindu brethren from being converted to Christianity and Islam.

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Hon'ble Shri Ashok Singhal ji absorbed the essence of all four Vedas and six Darshan Shastras (Philosophical epics) into his life, and thus matured his thoughts on Hindutva and gained in stature taller than Mount Everest. Owing to continuous service, austerity and drudgery, his life attained divinity and became a source of inspiration for one and all. Needless to say that Hon'ble Shri Ashok Singhal ji is one of the prominent flag bearers of Hinduism, who is compared to stalwarts like Swami Vivekananda, Dr. Hedgewar and Shri Guru ji. His pious work, selfless service and unrelenting commitment for preserving the Hindu religion & society, has made him the rallying point for, amongst others, priests, monks and religious leaders. Even when he entered the 90th year of his life, he remained actively involved in religious and socio-cultural activities and guided Hinduism toward progress and righteousness. From time to time, he challenged the central government as well as the state governments for safeguarding the interests of Hindu Society within and outside the country.

Even though now Hon'ble Shri Ashok Singhal ji is physically not in our midst, he continues to be a guiding force for the Hindu society. He always had a divine presence, and this shall continue to guide us in fostering and nurturing our moral values.

In this book titled 'Ashok Singhal – Staunch & Perseverant Exponent of Hindutva', we have tried to compile numerous useful and important articles which provide an insight into noble works of Hon'ble Shri Ashok Singhal ji in service of the nation and pursuit of Hindutva. This book presents a factual account of works, vision, thoughts and achievements of Shri Ashok Singhal ji, based on contributions from various saints, sages, social projects proponents, tableaus related to promotion of Hinduism across the globe.

I have received valuable guidance & support from various illustrious activists & organizations committed to the cause of Hinduism, including from respected Bhaiyya ji Joshi, respected Bajranglal Gupta ji, respected Ramlal ji, respected Dinesh ji & respected Champat Rai ji, for which I sincerely thank them all. I would also like to thank Shri

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Bharat Bhushan Arya ji, Shri Ravinder ji, Shri Kanhaiya Jha ji and Shri Aroon Puri ji of Thomson Press for supporting me in this endeavour. My special thanks go to my colleagues – Shri Sanjay Koul, Shri Vivek Pandey, Shri Anand Singh Mehra and Shri Dharmendra Ojha for helping me with this compilation. I am also extremely grateful to various dignitaries, including the Hon'ble Prime Minister Shri Narendra Modi, Sarsanghchalak of Rashtriya Swayamsevak Sangh revered Shri Mohanrao Bhagwat ji, His Holiness the Dalai Lama and others for blessing us with their good wishes.

When one runs out of breath without fulfilment of desires it is called death, and when the desires get fulfilled and life remains, it's called salvation (Moksha). In this sense, authoring this book has been like a fruit of salvation for me. Therefore, it is extremely gratifying for me to present this book as a tribute to late Shri Ashok Singhal ji, who has been a role model to me, and true champion to the cause of Hindutva. At last I will only say that people of this country shall remember Shri Ashok Singhal ji as the Bharatatma (Soul of India) for as long as the sun, moon & stars adorn the cosmos.

— Mahesh Bhagchandka

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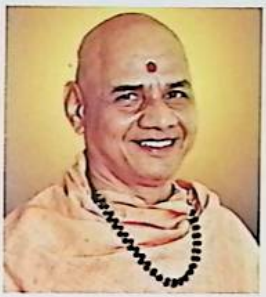

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"If Hinduism will rise, the world will rise,
human trust will rise,
differences and darkness will die,
nector of equality will shower upon"

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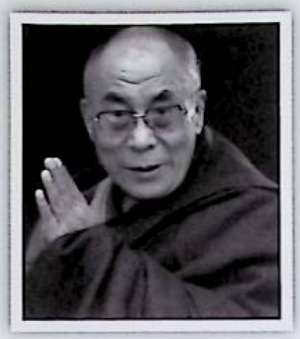

I am happy to know that Shri Mahesh Bhagchandka has compiled a book on Shri Ashok Singhal ji's life and work. It will undoubtedly inspire many readers by making better known his contribution to the preservation and promotion of India's rich and ancient heritage.

I have had the pleasure of knowing Shri Ashok Singhal for many years, and he has been a steady friend to the Tibetan people.

With my greetings and good wishes.

His Holiness Dalai Lama

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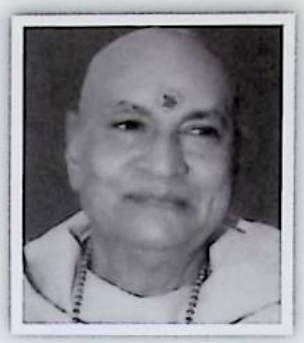

संसार में अधिकांश लोग अपने लिये ही जीवन व्यतीत करते हैं। उनका व्यक्तिगत और पारिवारिक जीवन इतना ही संसार है। कुछ लोग अपने परिवार की सीमा तोड़ पूरे संसार को या राष्ट्र को अपना परिवार मानते हैं। माननीय अशोक सिंघल जी ऐसे ही श्रेष्ठ व्यक्ति हैं जिन्होंने उच्च शिक्षा प्राप्त कर अपना जीवन राष्ट्रीय स्वयंसेवक संघ के माध्यम से देश को समर्पित कर दिया।

अपने प्रचारक जीवन में हिन्दू समाज के संघठन के लिये रात-दिन परिश्रम करते रहे। जब से उन्होंने विश्व हिन्दू परिषद का कार्य सम्भाला तब से आज तक अनेक सेवा कार्यों का विस्तार उनके सफल नेतृत्व में हो सका है। श्रीरामजन्मभूमि आन्दोलन के कार सेवा कार्य को, जिसे देश के सभी विचारक ऐतिहासिक मानते हैं, उसे माननीय अशोक सिंघल जी ने पूरे देश में जागरण देकर सफल बनाने का अद्‌भुत प्रशंसनीय कार्य किया।

भगवान के चरणों में विश्वास, सन्तों के प्रति श्रद्धा, अखण्ड परिश्रम, संघठन की कुशलता इन सब सद्‌गुणों से मण्डित अशोक सिंहल हमारे हिन्दू समाज के गौरव हैं।

– स्वामी सत्यमित्रानन्द गिरि
संस्थापक, भारत माता मंदिर, हरिद्वार

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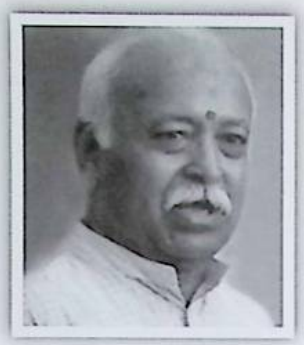

माननीय श्री अशोक जी सिंहल यह नाम अब देश व दुनिया में सुपरिचित नाम है। इस नाम के साथ जुड़ी कहानियाँ व चर्चाएँ भी बहुत लोग जानते हैं, परन्तु इस नाम के पीछे खड़ी जीवनभर की उग्र तपस्या, संवेदनशील, निस्पृह व निःस्वार्थ व्यक्तित्व तथा दृढ़, स्पष्ट व विजिगिषु नेतृत्व किस विचार व आचार के बल पर विकसित हो सका यह जानने वाले लोग केवल उतने ही हैं जितने अशोक जी के सानिध्य में उनके छोटे-बड़े सहयोगी बनकर काम करने वाले।

श्री अशोक जी जैसे जीवनों की आवश्यकता आज के समय में संख्या व गुणवत्ता के हिसाब से और अधिक बढ़ी है। इसलिये उनके इस जीवन को और विचारों को सबके सामने लाने वाली पुस्तक का श्री भागचन्दका जी के द्वारा प्रकाशन एक औचित्यपूर्ण कार्य है। इस प्रेरणास्पद चरित्रगाथा का वाचन देश में सत्य पर दृढ़तापूर्वक चलने के 'तपोबल का निर्माण' करने की प्रेरणा बनेगा। इस महत्वपूर्ण कार्य के लिये श्री भागचन्दका जी का अभिनंदन व पुस्तक के सुयश की अनेकों शुभकामनाएँ।

– मोहनराव भागवत
सरसंघचालक, राष्ट्रीय स्वयंसेवक संघ

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परम आदरणीय श्री अशोक सिंहल जी की जीवनी पर विश्व हिन्दू परिषद एक ग्रंथ की रचना कर रही है यह जानकर आनंद की अनुभूति हो रही है। विश्व हिन्दू परिषद और श्री अशोक जी एक सिक्के दो बाजुएँ है।

किसी भी विचारधारा से जुड़ कर कार्यरत होना एक बात है, और उसी विचारधारा को जीवन में उतारकर जीवन व्यतीत करना दूसरी बात है। उनका जीवन भारतीय जीवनशैली एवं संस्कारों को चरितार्थ करता है। इस जीवन शैली को उन्होंने राष्ट्र प्रेम एवं राष्ट्र निर्माण के संकल्प को सिद्ध करने में प्रतिबद्ध कर दिया है, और एक मिसाल कायम की है।

मुझे विश्वास है की परम आदरणीय श्री अशोक जी के जीवन पर आधारित यह ग्रंथ लोकोपयोगी एवं ज्ञानवर्धक पूरवार होगा। मैं इस कार्य से जुड़े सभी लोगों को बहुत सारी शुभकामनाएँ प्रेषित करता हूँ।

– नरेन्द्र मोदी
प्रधानमंत्री, भारत सरकार

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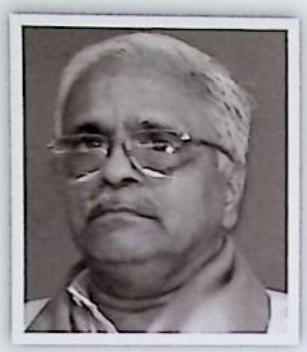

आत्मीय श्री महेश भागचन्दका जी,

आपके द्वारा प्रारंभ किए गए कार्य की जानकारी प्राप्त हुई। यह अत्यंत हर्ष का विषय है कि हिन्दू चेतना के प्रतीकपुरुष मा. अशोक सिंहल जी के जीवन के विविध पहलुओं को ग्रंथ रूप में सामान्य जन के सामने लाने का महती कार्य आपने अपने हाथ में लिया है।

वर्ष 1950 में राष्ट्रीय स्वयंसेवक संघ के प्रचारक के रूप में अपने सामाजिक जीवन का प्रारंभ करने वाले मा. अशोक सिंहल जी का संपूर्ण जीवन कार्य निष्ठा में डूबे ऐसे व्यक्तित्व का वृत्त है जो समाज जागरण में लगे विभिन्न क्षेत्रों के बंधुओं का पीढ़ियों से दिशा निर्देशन कर रहा है और आगे भी करता रहेगा।

अपप्रचार एवं स्वप्रचार के इस युग में किसी संत सरीखे जीवन का वृत खींचने को कलम उठाना ही अपने आप में अनूठा प्रयास है। आपने ना केवल इस कार्य का बीड़ा उठाया अपितु लेखक के रूप में अपने दायित्व का निर्वहन भी अत्यंत कुशलता से किया है, जिसके लिए आप प्रशंसा के पात्र हैं।

अनुपम ग्रंथ रचना के लिए शुभेच्छा सहित !

– सुरेश 'भैय्या जी' जोशी
सरकार्यवाह, राष्ट्रीय स्वयंसेवक संघ

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मुझे यह जानकर खुशी हुई कि विश्व हिन्दू परिषद के संरक्षक माननीय अशोक सिंहल जी के 'जीवन दर्शनग्रंथ का प्रकाशन किया जा रहा है। अखिल विश्व में हिन्दू चेतना के पथ प्रदर्शक एवं विश्व हिन्दू परिषद के अंतर्राष्ट्रीय संरक्षक के रूप में उनका गरिमामय स्थान है।

उन्होंने विश्व में रह रहे हिन्दू समाज को संगठित कर सामाजिक समरसता के लिए कार्य किया है। मा. अशोक जी का 'जीवन दर्शन ग्रंथ' प्रकाशन करने का श्री महेश भागचन्दका जी का यह प्रयास सराहनीय है। इस ऐतिहासिक कार्य के लिए मैं अपनी शुभकामना प्रेषित करता हूँ।

मुझे विश्वास है कि विश्व हिन्दू परिषद के अंतर्राष्ट्रीय संरक्षक से प्राप्त उचित सम्मान तथा समाज को संगठित करने के अपने उद्देश्य की प्राप्ति में यह ग्रंथ अवश्य ही सफल होगा।

– नितिन गडकरी
केन्द्रीय सड़क परिवहन मंत्री, भारत सरकार

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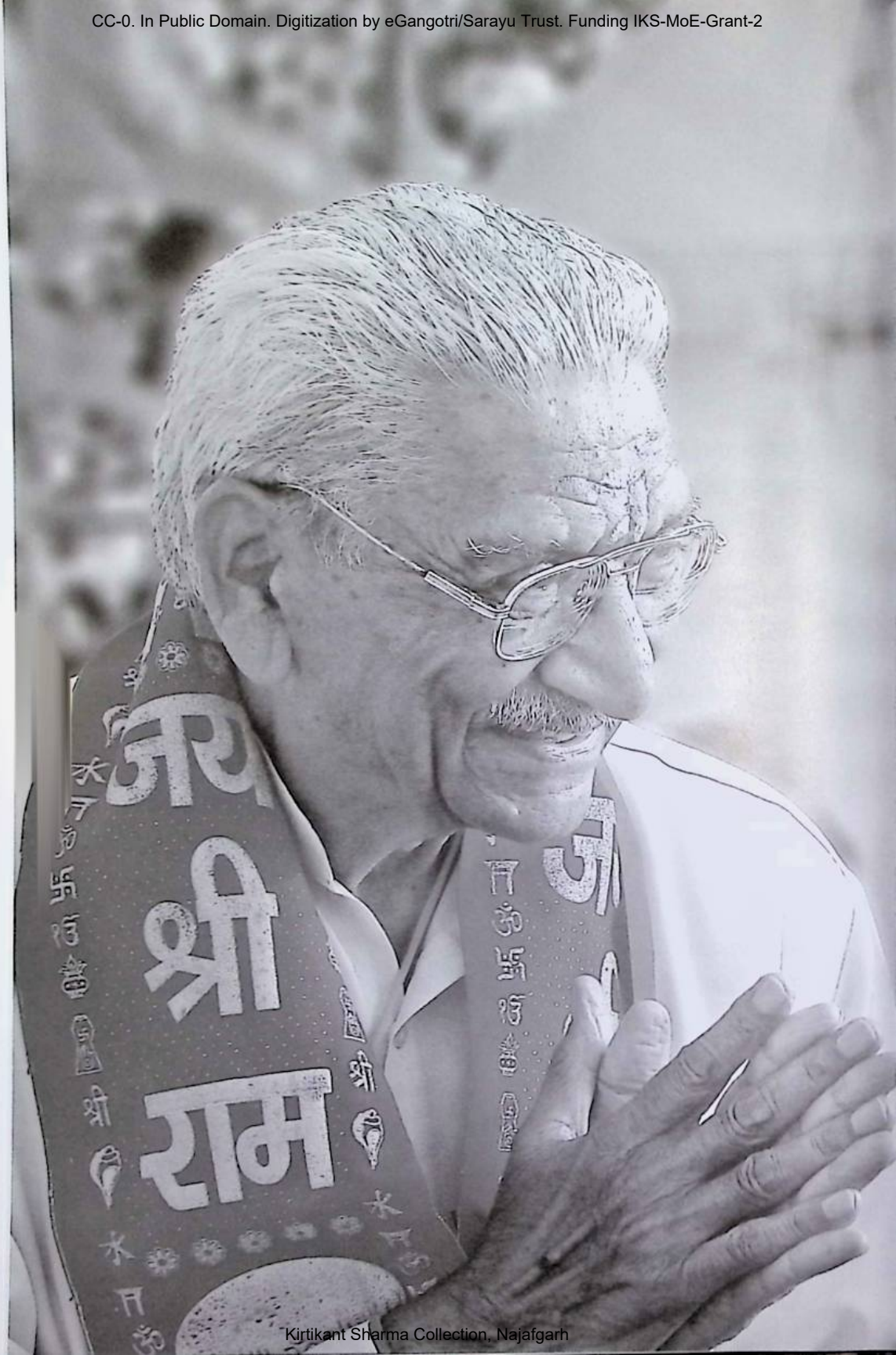

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1 ILLUSTRIOUS HINDU LIFE

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति।।13।।

Dehino 'smin yathā dehe kaumāram yauvanama jarā
Tathā dehantara-prāptir dhirās tatra na muhyati

BG 2.13: Just as the embodied soul continuously passes from childhood to youth to old age, similarly, at the time of death, the soul passes into another body. The wise are not deluded by this.

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An astrologer once foretold Shri Ashok Singhal's mother that this son of hers will be different from the others. He won't be a family man but would be far-famed worldwide. No one could fore think that the same Ashok will become the faith and inspiration for the entire Hindu Society and will blow on the conch of 'Hindutva' worldwide.

Acquiring the human form on Earth is difficult and having the qualities such as dedication, expertise, intellect, scholarly skills, etc are rare. In addition to that, having the societal knowledge along with the depth of Dharma Shastras[1] is unique in itself; thereby leading to attainment of divinity. All these virtues form the basic and exclusive foundations of the life of the Hon'ble Ashok Singhal.

Shri Ashok Singhal and his Brothers

> "Hindu religion is like a big unwavering river
> Indus where all the streams converge
> The beam of light of religion, wealth,
> desire and salvation, blossoms on every wave"

1. Dharma Shastras: Religious scripts

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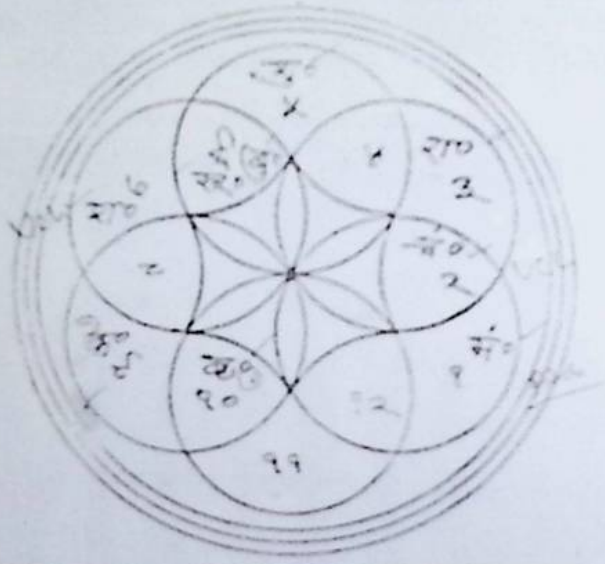
॥ अथ जन्माङ्गचक्रम् ॥



यथा जनन्यादनन्यैव परावृत्तमनादनन्त विष्ठा ॥
विना विनेत्रं परभावसिद्धिमतः प्रवक्ष्ये हि विचक्षणसिद्धिम् ॥१॥

Birth Chart of Shri Ashok Singhal

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Shri Ashok Singhal's Mother Smt. Vidyavati Devi and Father Shri Mahavir Singhal

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Shri Ashok Singhal's temperament used to be very different from his brothers. Deep observation, keeping a close eye on small little things and noting them with the utmost attention and always seeking to do something creative amongst his friends often made people wonder at the genius of this man.

It has been mentioned in the Bhagavad Gita as well that there is always one person in every era who possesses divine powers in order to guide the society. Whenever he had free time, he used to hum something. Once, during his college days, he got a chance to listen to Pandit Omkarnath Shastri and he listened to him with deep concentration. After that he came home, closed doors of his room and started humming rhythmically alone.

Whenever he got free time, he practice music. However, he did not receive any formal training for music through any school or institution. It was only because he was so much devoted towards music that reflected his expertise in rhythm. Respected Shri Ashok Singhal had already gathered all the musical instruments such as gramophone, recorder etc. in his youth. Despite all this, there was still a feeling of emptiness that always presided in his heart. That emptiness, possibly, was there because he wanted to do something for his country and sacrifice himself for his Motherland. It is because of this reason that he easily became very active in the work of the

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥4.7॥

yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛijāmyaham

BG[1] 4.7: Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest myself on earth.

1. BG: Bhagavad Gita

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Sangh. Constantly thinking about the honor and pride of India, he did all the work related to the Sangh with utmost dedication and traveled extensively.

It was because of the firm resolve of Shri Ashok Singhal that the divine knowledge which existed in the holy land of India disseminated throughout the world. Since time immemorial, this land has been blessed. Various scholars, philosophers and thinkers have proved themselves, throughout the universe, with their supreme knowledge and skills. It is this thought process which made Shri Ashok Singhal devote himself to the Motherland and work for her.

The life of the Sixth International President of the Vishva Hindu Parishad[1], Shri Ashok Singhal, has been extraordinary and yet it has been primarily based on the Hindu lifestyle. Shri Ashok Singhal held the position of the VHP-President between 2005 and 2011 in a very responsible and efficient manner. He always thrived to work for the nation as well as religion and society with a round-the-clock dedication towards the have-nots, the down-trodden, tribes and the Harijans. Shri Ashok Singhal will always be remembered as the man with a very simple nature yet dynamic, soft-spoken, whose face emanates a divineradiance, decisive, humour, chortle, constantly travelling the globe for spreading and protecting Hindu consciousness. Travelling in all direction, sometimes towards north and then south, east and west; the man who is like continuous flowing river, affectionate like a mother and the strictness of a father – these extra ordinary virtues of honourable Ashok Singhal made him timelessly respectable and will be remembered for ages to come.

> "Sacrice of the revered sages is carved in our mind
> And fire of gallantry in our hearts"

1. Vishva Hindu Parishad: It's an Indian global organisation based on the ideology of Hindutva

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Spiritual Curiosity

Shri Ashok Singhal learnt by constant observation of each and every event around him. One evening, while playing in the lawn of his ancestral home in Allahabad with his brothers and friends, a frog happened to come by. Shri Ashok Singhal's younger brother, Bhartendu, who had been gazing at it suddenly hit it with a stone. The frog had been badly hurt and it was a gruesome scene. Shri Ashok Singhal's father, Shri Mahavir Singhal was coming from the front. His father was a calm man, but whenever angry, it was difficult to make him come into a balanced state of mind. He asked, "What did you do? Why did you crush the frog? Why did you kill it?" Bhartendu replied, "I have not done anything. It was an act of the Almighty God and I was only a medium". Father got very angry, picked up the cane and started beating.

After beating him up, the father said, "I did not beat you. I am only a medium. It was only God's will that you got beaten up". This was not merely an event, but a big step towards learning the lessons of life. In his childhood, he realized that there is an invisible cosmic power that makes us do the Karma[1]. Behind everything is God's will. These sentences made him ready for his life and its philosophies. What would have been in the mind and thinking of the small boy who used to sit secluded on the banks of holy river Ganga? This event gave a big lesson to all the brothers. Probably, it was from this event the brothers learned that being the medium for a good deed is rationality whereas for an illegitimate deed, it is pointless.

Honorable Ashok Singhal was born on September, 27th 1926 (as per Hindu calendar- Ashwin Krishna Panchami Vikrami Samvat 1983) to Vidyavati, at his maternal uncle's house in Agra city. His father,

> "I bow, forever, to my Lord Shri Ram
> With my heart endowed with humility"

1. Karma: Action, work or deed

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Mahavir Singhal, was a resident of village Bijauli, District Aligarh. He was the Deputy Collector and belonged to a prosperous family.

His maternal grandfather was one among a few big landowners of the city. At that time, educating women was not in practice. But, on the backdrop of the female reform movement of the Arya Samaj[1], his mother received education upto 10th class. Apart from this, his mother had a basic knowledge of typing.

But, after marriage, she became completely dedicated for the family. Sages and saints were revered in the house. The saints were served more by the children of the house than the servants. Agnihotra[2] and Gayatripaath[3] were done daily in the house.

All the members of the household discussed religion, education, music and art. Due to the religious environment in the house, he was always attracted towards the Hindu beliefs and lifestyle. He had read a biography of Maharshi Dayanand in Class 9th. His cohesion towards religious and spiritual activities increased manifold on account of the constant visits of saints in the house. From here, he got a glimpse of the divine sacraments of the saints. Shri Ashok Singhal was the fourth child of Shri Mahavir Singhal.

Shri Ashok Singhal's mother, Smt. Vidyavati had been brought up according to the Indian customs and traditions and was a generous and pious lady. She made it a point to ensure that the values and ideas of the Hindu philosophy are imbibed in her children. Despite being an educated and a religious woman, she always took utmost care of her children. The means to shower love and affection towards her children was very unique.

1. Arya Samaj: Indian Hindu reform movement that promotes values and practices based on the infallibility of the Vedas
2. Agnihotra: Process of purification of the atmosphere & the self through Yagna
3. Gayatripaath: Highly revered mantra from the Rig Veda

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She prayed the "Almighty to take away her children before any of them starts becoming a liability on the Earth". Such kind of ideas in her mind were very spontaneous during those days.

Neither did she get angry at any of her children, nor she showed signs of being annoyed with them. She happened to utter these words in front of everyone in the most natural manner. These words were an expression of her conscience, which reflected her great character. She wanted to make each child of hers' a 'Karmayogi' through affection, compassion and love. The children also fulfilled her expectations by doing wonders in their respective fields. Amongst 7 brothers, Usha 'Didi' was the only sister. She got married in 1963. Bhartendu Singhal, Shri Ashok Singhal's younger brother, got married in 1950. He was an I.P.S officer and served as the Director General of Uttar Pradesh Police. Piyush Singhal and Vivek Singhal, who were younger to Bhartendu Singhal, worked in the industrial sector and got married in 1964-65.

Vinod Prakash Singhal, who had done M.A in Sanskrit[1], was the eldest amongst all the brothers. He was the first one to enter and experience the sphere of life. His family was inspired by the national movement. The teachings of his father and his nationalist ideas were very much evident from his (Vinod Prakash Singhal) conduct.

He played an active role in the revolutionary movement of the late Chandrashekhar Azad renowned freedom fighter. But after Azad's demise, this revolution shook from the roots. After this, he went to the Indian Military Services. He served as the Administrative Secretary of Tripura and administered it in the most skillful and effective manner. Not even a single terrorist activity flourished during his tenure despite Tripura being in a sensitive state.

> **"Me a drop of the perfect ocean and this is my Hindu society**
> **Thou relation with me is eternal, I am a being of this society"**

1. Sanskrit: Liturgical language of Hinduism

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He worshipped 'Mother India' and had a strong sense of devotion towards the 'Motherland'. He got married in 1955 at the age of 37 years. His revolutionary life and service in the army were the prime causes of his late marriage. Pramod Prakash Singhal was the next in line after Vinod ji. He was an M.A in Chemistry. He was very calm by nature. Anyone who faced a dilemma in the family sought his advice.

Shri Ashok Singhal's immediate elder brother, Shri Anand Prakash Singhal lived in Kota. His wife's name was Rani 'Bhabhi'. She always lent a helping hand in all his endeavors.

He listened to everyone with utmost attention and always gave the best possible solution to each and every problem by showing the correct path for the same. He chose to do business which was very much in contrast to the tradition of his family where everyone took up a job. He purchased limestone mines and later started oil mills and further extended his reach in the domain of transport. He went to Jaipur, in Rajasthan at the time of his marriage. Like his brothers, Pramod was equally interested in religion and traditions. Shri Anand Prakash Singhal was the third brother of Shri Ashok Singhal. He had done M.Sc. in Agriculture, he went to America for further education. Post this, he started an agricultural farm in Rajasthan.

Shri Ashok Singhal was fourth among the brothers. He was a spiritual man who was inclined towards music. He had a good voice. He has lent his voice for many songs of the Rashtriya Swayamsevak Sangh[1]. He earned a degree in Metallurgy from Banaras Hindu University in the year 1950. He used to spend a lot of time in the university library studying the literature that threw a light on spirituality.

> **"How can we believe that all our dreams are actualized?**
> **How do we assume, that the burden of sufferings has vanished?"**

1. Rashtriya Swayamsevak Sangh: A non political organisation of India having largest fellowship in the world, popularly known as RSS

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Engineering never interested him from the very beginning. He went to Kashi and took up engineering only because his father told him. He wanted to involve himself in the service for the nation, by following the vow of celibacy. He did not have too many tasks at hand during his childhood days. Studying, going to the Sangh office and ruminating in solitude were some of his favourite chores.

Shri Ashok Singhal, as a child, often headed alone towards the Sangam Ghat. While calmly hearing the chanting of the word 'Har Har Gange' he use to meditate and brainstorm in tranquility. Despite sitting on the banks of the holy river Ganga alone, he was always spiritually conscious. His age must have been around 8 or 10 years at that time. A gentle heart and boundless curiosity! It was on the banks of holy river Ganga itself that he witnessed lakhs of devotees from around the world praying to Mother Ganga. A question must have arisen in his mind about the strength in Mother Ganga which makes so many devotees visit and take a dip in it. How does the refreshing bank at Prayag bind the Indians, residing all over the world, in unity? People are eager to take a dip in the holy waters of the river Ganga despite varying dialects, languages and customs. The first probable realization of 'Unity in Diversity' of India to Shri Ashok Singhal occurred here. This is where he witnessed the various rites in the Hindu religion coming to life.

It was at Prayag, in the year 1942, that Shri Ashok Singhal came in contact with the Rashtriya Swayamsevak Sangh through Prof. Rajendra Singh aka 'Rajju Bhaiyya'. At that point of time, in Prayag, Shri Ashok Singhal used to study in class 11th. All his brothers used to visit the branch of the Sangh that time. Even Rajju Bhaiyya, during those days used to study there. After being inspired by the ideas and quintessential paths of Sangh, he also started to visit the branch of the Sangh. In an interview given to the famous journalist Tarun Vijay ji, he stated "Rajju bhaiyya often came to my home. By that time, he

**"What does this trickling water of holy Ganga say?
It has been our immortal virtue flowing since the ages"**

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had started visiting the Sangh branch as well. He informed my mother about the Sangh, even made her hear the prayer of the Sangh and further added about the activities of the Sangh.

After hearing the prayer of the Sangh, his mother said that it is a good work. This is how it became possible for me to visit the branches of the Sangh. But it was not only because my mother had agreed to but also because I started going to the branches of the Sangh after a lot of thought. I realized that it is this institution that India needs."

Shri Ashok Singhal and Rajju Bhaiyya actively participated in the Nationalist movements of the Sangh. They were active members of the Non-Cooperation movement of 1942 too. Gradually, he got associated with the Sangh due to his interest in the Nationalist movement and slowly and steadily his dedication and spirit of workmanship for the Sangh increased. The Muslims during those days did not support the Non-Cooperation movement. While Mahatma Gandhi was trying to please the Muslims and muster their support and Muhammad Ali Jinnah was agitating their spirits. In a real sense, the Muslims never supported Gandhi Ji.

They were only there with him in order to fulfill their short term goals. There were a lot Muslim teachers in the Government schools during those days. However, they only chose to work in the schools and did not participate in the Nationalist movement. Shri Ashok Singhal was against the Britishers, and not Muslims, who had created a sense of hatred among the Hindus and Muslims of India. Before the advent of the British in India, the Hindus and Muslims were united. A lot of people were in search of different ways to serve the nation during those days due to lack of thought, guidance and leadership in the Non-Cooperation movement. At such time, an institution like Sangh became the focal point of all the revolutionaries.

Shri Ashok Singhal's house in Allahabad was just behind the 'Anand bhawan'- Motilal Nehru's residence. A lot of plans and strategies to achieve independence were formulated there itself.

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The atmosphere was packed with a large number of patriots willing to free their motherland from the shackles of dependency.

Their family was wealthy but lifestyle, standard of living and the customs were primarily Indian.

In 1948, he got to know that the leaders of the Congress had falsely accused the Sangh for the death of Mahatma Gandhi, thereby putting a ban on the organization.

By then, he had developed good terms with the Second of Sangh, revered Shri Madhavrao Sadashivrao Golwalkar[1] popularly known as Shri Guru ji.

Shri Guru ji recognized his inherent qualities, nature and a firm resolve from the very beginning. On being asked about the future of Hindu society by famous writers, Nationalist thinker and a journalist, Bhanu Pratap Shukla ji, Guru ji said "There are many people. Some known and some unknown. Dattopant Thengadi, Laxmanrao Inamdar, Bapurao Moghe are a few of them and then there are people like Ashok Singhal from Kanpur who belong to a younger generation."

Shri Ashok Singhal always enquired from Shri Guru ji about various aspects of life and society, whenever he got time, and Shri Guru ji would always answer to his utmost satisfaction. Likewise, he also enquired from Rajju Bhaiyya and Bhaurao Deoras and his advancement towards the Hindu society and Nation grew substantially upon receiving the answers.

"Let we sacrifice our body, soul and wealth,
at the feet of Bharat Mata
Oh patriot, take a pledge today at this
distressed state of divine mother"

1. Shri Madhavrao Sadashivrao Golwalkar: Second Chief of Rashtriya Swayamsevak Sangh

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During the 'Satyagrah' movement, he had been jailed. His brother recounts that there used to be a lot of Satyagrahis (people practicing Satyagraha) visiting their house in Allahabad in those days. All the activists actively contributed their part in the Satyagraha movement. Effective plans had been made as to who would work from the outside and who would work secretly for the Sangh.

It was during this time that his father got ill. The doctors suggested him to visit the United States of America for his treatment. Everyone insisted Shri Ashok Singhal to accompany his ailing father to which he refused said "I am occupied in the National Movement. Ask someone else to accompany him." His mother was filled with sorrow on hearing this. But after a while, she cut her thumb and made a Tilak on Shri Ashok Singhal's forehead with her blood and blessed him saying "Immerse yourself in the service of the Nation". Seeing the desperate state of the country perplexed him. After giving the final exams of his last year in Engineering, he became an active member of the Sangh and became the torchbearer of its ideology.

Chandra Bhanu Gupt called him to Lucknow while he was facing a prison sentence in 1949 for Satyagraha. He was a very prominent leader of the Congress during those days. Shri Ashok Singhal was in Kashi jail. Chandra Bhanu told him that the country is now independent, after he got him released from the prison. He then asked Shri Ashok Singhal 'Now that the country is free, what is the rationale behind such an institution? You should not engage yourself in this kind of work from now on." To which Shri Ashok Singhal asked, by placing a hand on his heart, "Who do you think will rule the country now?" This question left Chandra Bhanu tongue-tied and he then spoke that the Communists will now rule the country. Shri Ashok Singhal replied that Communists cannot rule this country as they lack the capacity to govern the nation. We now have to fight against the communists too, and get the country liberated from them.

"At the auspicious moment of innovations,
let's move with a firm belief
The opportunity has come to create a new golden era"

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In the year 1975, the then Prime Minister Indira Gandhi throttled the democracy by declaring an emergency. For twenty-one months, the Indian democracy had been doomed with a constant struggle for its identity. During this time, nationalist institutions like the Rashtriya Swayamsevak Sangh had been banned. Shri Ashok Singhal fought against the dictatorship of the Congress Party to a noteworthy extent. That time Shri Ashok Singhal noticeably struggled against the brutal dictatorship of Congress. Later on the emergency was lifted, after he was released from the jail, he was given responsibility of the Regional Campaigner of Delhi.

In 1981 he appeared on the public front for the first time as the oganiser of a program for a Hindu society where he addressed as many as 5-6 lakh people. In the year 1982, he was appointed as the Joint Secretary Vishva Hindu Parishad and in 1986 he was appointed as the General Secretary of the Vishva Hindu Parishad (VHP) on account of the sudden demise of the Honorable Shri Harmohan Lal ji. Till his last breath, he kept on guiding the Vishva Hindu Parishad as its mentor.

Motherland Dearer than Heaven

Shri Ashok Singhal was self-disciplined since childhood. He had learnt these traits from his father. Even the environment in which he grew up was very similar. Everything used to be done at a certain time. There used to be a fixed time to wake, sleep, eat or relax and it was common for all. These traits remained the same even during the later stages of his life. Discipline is a prerequisite for achieving success in life. Without this, a person becomes like an uncontrolled vehicle which does have speed but without control. Shri Ashok Singhal continued to worship this sacred land as his mother. He never considered India just as a mere piece of land on the contrary, he considered this land as a Mother not just for him, but for every Indian.

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Every morning he woke up and before putting his feet on the ground he used to say his prayer while apologising to the Mother Earth by saying a prayer:

समुद्रवसने देवि पर्वतस्तनमण्डले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्शं क्षमस्वमे ॥

Samudra-Vasane Devi Parvata-Stana-Mannddale
Vissnnu-Patni Namas-Tubhyam Paada-Sparsham Kssamasva-Me

"Oh consort of lord Vishnu, my motherland thy attire are the ocean with mountains bosoms !
I bow and ask for forgiveness to step upon you"

Shri Ashok Singhal's nature was to stay calm. Once and astrologer foretold his mother that this son of your's would be very different from the others and would go on to become famous throughout the world. He won't lead a family life. Who could have thought that time that the same Ashok would emerge as the epitome of faith and inspiration for the Hindu society and will blow the conch of Hinduism which will reverberate worldwide!

Because of sincere dedication towards his work, he use to attend social gatherings, like marriage and other functions that were organised by his family and relatives, only for the sake of it. He had always been immersed in his work just like Arjun, who saw nothing but the target in sight. He must have received such kind of inspiration and the spirit of firm resolve from visionaries like Swami Vivekananda, Maharshi Arvind, Swami Dayanand, Rani of Jhansi, Maharana Pratap.

"We will move forward, taking a firm resolution in the heart
We will manifest the glory of Hinduism all over the world"

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After unfurling the flag of Hinduism at the Parliament of World Religion on 15th January, 1897 Swami Vivekananda told "The benefit I received after visiting the countries of the West is the fact that I now witness things from a perspective of the evidence of truth rather than relying purely on the impulses of the heart.

Earlier I had a pre-conception, just like other Hindus, about India that is a sacred land and a land governed by Karma. But today, after acquiring a fair amount of experience, I can firmly say that if there is any place on Earth where the human race has attained the spirit of forgiveness, compassion, equality, mercy, purity and other good virtues such as spirituality and self-introspection which have developed to till the zenith is none other than our own Motherland, "India". It is for this reason that the Holy land of India is called the land of Karma.

अतो हि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।
यतो हि कर्मभूरेषा ह्यतोऽन्य भोगभूमयः।।

Ato hi Bharatam shreshtham jambudweepe mahamune
Yato hi karmbhuresha haitonya bhogbhumayah

Maharshi Arvind says "It is only India which is governed by Karma. Others are merely for gratification. Its destiny is different because it has to lead the world by an example. It has the capacity of self-purification. It is the land of never ending phase of meditation. It will have to accept its fate. At present, India faces the risk of losing its soul which will threaten its survival. There can't be any better example than of India, which has voluntarily endeavored on the path of self-purification. The demise of India's soul, is ultimately, the demise of India itself."

After securing the top position in the metallurgy exams, everyone thought that Shri Ashok Singhal would go on to a very high status.

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All the members of his family had lot of expectations from him like his other brothers. He started receiving good wishes as soon as the news of his securing the first position spread. But destiny already had other plans. He had already made a firm resolve to dedicate himself to work for Sangh. The path that he chose was very different from the ones taken by his brothers. Their father used to say, "An individual can develop to the fullest only when he has the ability to take decisions independently. An independent decision has more strength than someone's instructions. It is very important for a person to take a firm decision, whatever the matter."

After the ban was lifted from the Sangh in 1949, he had been released from the jail. Next year was his final year exams. He informed Madhav Deshmukh about his intention of joining the Sangh as a campaigner and promoter upon completion of his studies. It was a tricky time to work for the Sangh during those days. The Sangh's work had been then considered a challenge. Work had to be done without any mode of communication and without any resources during those days. He first shared the thoughts of becoming a propagator for the Sangh with his father to which he was utterly shocked. After giving a bit of thought, he told Shri Ashok Singhal that good deeds for the society can be done even without becoming a propagator. His father initially threatened him and made him a bit scared. He even told Shri Ashok Singhal to not allow him to enter the house. Even after a lot of insistence, when Shri Ashok Singhal did not agree, his father, then realized that his son was surely going for a noble cause.

His father advised him, 'Now that you have decided to go, fulfill the tasks with all your prudence, heart, and soul.' On hearing this, the

"India is the land of karma (deeds),
other nations are places of gratification
India has the potential to lead the world one day"

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impulse of Shri Ashok Singhal's heart calmed. Then Shri Ashok Singhal's father made him to take the pledge that he would never go astray and keep moving on the chosen path. It was a father's natural tendency to make him take certain vows before beginning any task. Following this, Shri Ashok Singhal took an oath that if there is anything in his life which he aims at and wants to fulfill, it is just complete dedication towards the Sangh and its work.

Lord Shri Krishna, in Srimad Bhagavad Gita, has mentioned 5 prerequisites for being successful in any sort of task- His behavior can change the impossible into the possible. He is the basic essence to bring a force of revival in the work. He is endowed with all the traits necessary for attaining success in work. His ability of walking with all the involved people hand in hand attracts one and all. He believed that a task that does not benefit the people collectively should be withdrawn. He chose to take everyone along than walking alone. He got everyone involved, be it a common man or a renowned personality, in various projects of the Vishva Hindu Parishad. He always made prior arrangements for the smooth functioning of the task at hand, even if a member backed out.

The curiosity to know more about Shri Ashok Singhal gets even stronger as one gets to know him more. He has been a living personification of the Hindu culture, Indian intellect and Nationalism. He is one such son of Mother India, who, because of his spiritual background, extensive social and fundamental contemplation and a strong nationalist vision, has made an undisputed mark on the world map. He acquired all the necessary values of life from Hinduism. He was always endowed with the commitment, clarity and persistence for the protection of the Nation and the society.

**"Bharat is like sandal soil and its every part is land of austerity
Every daughter resembles a goddess, every son is alike lord Ram"**

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Development of the seeds of Values

He had been constantly involved in the ideation and contemplation of the basic norms and values. These values are always present in the form of seeds that flower upon having a conducive environment. Hinduism has been his unique and innate nature which he must have received due to certain noble deeds done in the previous birth. It is for this prime reason, to spread and develop these values, that he took a strenuous path in life. His uncountable efforts in various parts of the country created such significant dimensions that these can grow and flourish like a Banyan tree. There has been a constant flow of the same kind of culture in India since centuries. The Hindu conscience has a faith in those old ideals which are present in the form of seeds in their minds and hearts that needs revival. These seeds have the ability to flourish again, upon which no form of power in the world would be able to uproot it.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्।। 18.14 ।।

adhiṣhṭhānaṁ tathā kartā karaṇaṁ cha pṛithag-vidham
vividhāśh cha pṛithak cheṣhṭā daivaṁ chaivātra pañchamam

BG 18.14: The body, the doer, the various senses, the many kinds of efforts, and Divine Providence these are the five factors of action.

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Inclination towards the Indian Philosophy

Srimad Bhagavad Gita[1] had always been very dear to Shri Ashok Singhal. He had been making constant efforts to decipher the secrets of life. Inquisitiveness was his natural tendency. Philosophical discussion and contemplation about each subject matter were his innate qualities. Philosophy means to 'see', that is to see and understand the secrets of human life closely. He used to interpret the aspects of life during his free time. Self realization basically means the questions and concerns which we seek to understand our life. And he came to a stage of self-realization and self-actualization:

Even the Indian philosophers, because of this nature, made an attempt to try and find answers to some questions. How did the universe come into existence? Who is its creator? What is the body? Why do we take birth? Which invisible power drives life? What is the existence of the body after death? Why did we acquire life as human being? What are our responsibilities? What are our moral obligations towards the country, society and the world?

A person always remains anxious to find answers to such questions. It was only after finding the answers to these questions that our saints and philosophers speak of great ideals, character, sacrifice and austerity. A philosophical contemplation provides both spiritual and non-spiritual satisfaction to the humans. We need peace to lead life. It is a powerhouse which provides the right direction to the wandering world. It is the best asset that can provide a person with inner peace.

> "All Hindus must roar unitedly to live in this world
> Togetherness is the only answer to all the obstacles"

1. Srimad Bhagavad Gita: Holy book consisting of preachings of Lord Shri Krishna

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Indian history had been taking a new shape in the 90s. The phrase "Proudly say, we are Hindus" had been echoing not only in India but throughout the world. Prior to this, the Hindus felt inferior in recognizing their religion publicly. The society has been constantly struggling since it had been divided into various castes and sub-castes. They lacked the spirit of unity. That time, Shri Ashok Singhal awakened the Hindus by making them realize their actual self again. That time there used to be a very strong urge amongst people to get even a glimpse of Shri Ashok Singhal, the orchestrator of the Hindu enlightenment.

There used to be a time when India used to guide the world through its light of knowledge. Students from all over the world used to come to India for education. India had been a pioneer of knowledge, science, religious education, culture, art, literature, bravery, luster and radiance for centuries. The present generation has forgotten the golden era of our country. The foreign rulers/invaders shamefully conspired to make the world forget about our glorious history. It is for this reason that the Hindu society has forgotten its true identity and is still subject to contempt. It is essential to make the younger generation to light about the knowledge explored by our ancient sages and enable them to implement the same through various new parameters in accordance with the present context.

Maharshi Arvind, in 1912, told to his Shri Guru Rabindranath Tagore, in Pondicherry "It is not important for a human for what he achieved in his life or his position among his peers. What is more important is that fact that how he/she perceives the inner-self." It was the result of Shri Ashok Singhal's effective planning skills that he proved the importance of letting the Hindu thoughts by reconciling the progress of all the fields in order to safeguard National and religious interests. He always ensured that all projects, work and tasks, in various fields, undertaken by the institution reach to the highest levels of process.

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The thought of becoming a saint and already started taking birth in Shri Ashok Singhal's mind and heart after being influenced by the Hindu thought and lifestyle during his student life itself. He often told his friends about his desire to become a saint. He had always been indicative of frugal and sacrificing spirit.

He never spared anyone on account of his faith and admiration towards Motherland and for the respect and protection of Hindu beliefs. He became a symbol of faith and admiration throughout the world on account of being a follower of the Hindu ideals and lifestyle.

He tactfully handled his opposition by his efficient use of logic. He never discriminated any one on the basis of caste, creed, religion or sect. Fearlessness was his innate quality. He always presented his thoughts fearlessly with precise logic. On several occasions, he did not even hesitate to question the Central Govt. for taking wrong decisions.

He had kindred contact with a number of people working for the Sangh due to his frequent travels. He always addressed the workers by their name due to his sharp memory. He always had a smiling face and always met everyone with wholeheartedness and a sense of belongingness. The visionary, Shri Ashok Singhal always talked about social and national topics after learning them.

Honorable Shri Ashok Singhal's forehead was always meteoric like the Sun, energetic, full of luster and splendor. His face always had the aura of divinity. The height of his voice was always higher for global welfare and Hindu interests. He was such a Karmyogi that he always looked ordinary, but each of his endeavors reflected the feelings for human welfare.

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Whenever the history of 20th century Hinduism will be written, the name of Shri Ashok Singhal will be inscribed in golden letters. His efforts would inspire the coming generations to serve their community. Whenever the spirit of Hinduism had been threatened, Shri Ashok Singhal with his experience and fierce nationalist thoughts, provided suggestions and directions after positively assessing the situation. The whole world is definitely curious to know which path was chosen by such a fierce 'torchbearer of Hindutva'. What is the thought of Hindutva? How can Hindutva contribute towards human welfare and National? Upliftment? Why is Hindutva necessary for the whole world? How can the flag of the victory of Hinduism be unfurled around the world? To provide answers to such concerns, curiosities and eagerness, this book has been written focusing on Shri Ashok Singhal's efforts, and his supreme dedication.

"Let we sacrifice our body, soul and wealth,
at the feet of Bharat Mata
Oh patriot, take a pledge today at this
distressed state of divine mother"

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2 DAWN OF THE RASHTRIYA SWAYAMSEVAK SANGH

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम्।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम्॥

Shaanta-Aakaaram Bhujaga-Shayanam Padma-Naabham Sura-Iisham
Vishva-Aadhaaram Gagana-Sadrsham Megha-Varnna Shubha-Anggam|
Lakssmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam
Vande Vissnnum Bhava-Bhaya-Haram Sarva-Loka-Eka-Naatham||

Meaning:

O' Thou, who repose in peace on great coiled serpent the sacred lotus springs from Thy Naval, O' Lord Thou art the universe, the heavens Blue as a cloud, thou are benediction Who is beloved of Goddess Lakshmi, thou eyes are like Lotus, Whom the Yogis, Engross in meditation Who Removes the Fear of Worldly Existence and Who is the Lord of All the Lokas to that eternal God, I bow in reverence.

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Sarsanghchalak (Chief) Revered Shri Mohan Rao Bhagwat in a program of Rastriya Swayamsevak Sangh

The phrase 'Sangh Shakti Kalyugey' clearly means that, in Kalyug[1], it is only the organization where the strength lies. The Rashtriya Swayamsevak Sangh is the world's largest socio-cultural organization.

The prime motive of the Sangh is to create its members with a true character who are inspired by the spirit of nationalism, which can lead to a holistic development of the Hindu society. The Sangh was established on the most auspicious occasion of Vijaya Dashmi by Dr. Keshav Rao Baliram Hedgewar[2] in a compound of Mohite in Nagpur in the year 1925.

> "Your life is a boon to us. An inspiration
> we always seek your nature
> Millions are waiting out there in your search"

1. Kalyug: According to the Hindu philosophy the fourth and last stage of development of humanity
2. Dr. Keshav Rao Baliram Hedgewar: Founder Chief of Rashtriya Swayamsevak Sangh

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The character of the volunteers had been framed on the basis of the daily activities of the Sangh and this led to the establishment of the spirit of solidarity, brotherhood and unity.

It is because of its branches that have led to the upkeep of harmony in the society. The traits of supreme ideals through the means of intellect that the Sangh has included in the individual lives of children, youth and the old.

Hon'ble Ashok Singhal came in contact with the Sangh through the fourth Chief of the Rashtriya Swayamsevak Sangh, Prof. Rajendra Singh A.K.A Rajju Bhaiya. He was really impressed with Shri Ashok Singhal's art of singing. Rajju bhaiya often came to his house and their fathers were very good friends. In 1942, he started going to the regional office at the 'Bharadwaj branch'.

After that, he had been constantly involved with the Sangh. The visits weren't merely limited to coming in contact with the Sangh, but they were because of the 'Vedic'[1] rituals and the innate qualities of spirituality which further deepened his interests. This made him devote his entire life, after his student led life, to the Sangh.

त्रेतायां मंत्र-शक्तिश्च, ज्ञानशक्तिः कृते-युगे।
द्वापरे युद्ध-शक्तिश्च, संघशक्ति कलौ युगे।।

"Power of knowledge was the ultimate power in Satyug; power of Mantra in Tretayug, and war was the means of power in Dwaparyug. However, it is the organization which is the ultimate means of power in Kalyug"

1. Vedic: Based on Vedas

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Resolution before Action

The special characteristic of the Hindu culture is the fact that it lays more emphasis on resolution before beginning any sort of work. It has been our tradition that we don't begin any work before taking a vow.

There are 16 basic moral values which are there in the life of Hindus. And before each moral value is the rule of taking an oath. Even the ruler has to take an oath before ruling. The ruler has to vow that he will work for the welfare of the people and in accordance with the laws.

It is through the behavior of the people that a country's traditions and culture are known.

Lord Shri Ram laid down a set of principles for himself. It is evident through Lord Shri Ram the firm resolve towards an oath. Lord Shri Ram once told:

स्नेहं दयां च सौख्यं च, यदि वा जानकीमपि।
आराधनाय लोकस्य, मुञ्चतो नास्ति मे व्यथा।।

Sneham dayaam ch sauravyam ch, yadi va jankampi
Aaradhanay lokaanaam, munchato nasti me vyatha

It will not hurt me to sacrifice love, mercy, happiness and even Janaki[1], the daughter of King Janak, for the welfare of the society.

Shri Ashok Singhal left his family and was occupied with the work of the Sangh. He used to work for the Sangh from the grass root level. Most of the work used to be centered around the universities. Once,

> "I bow, forever, to my Lord Shri Ram
> With my heart endowed with humility"

1. Janaki: Referred to godess Sita, daughter of King Janak and wife of Lord Shri Ram

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his younger brother was very adamant to visit Banaras. And during those days, Banaras was the center of Shri Ashok Singhal's work too. Everyone tried to make the younger brother understand and asked with whom he will explore the Banaras city. He replied that he will visit the city with his elder brother to which everyone burst into laughter and told, 'It is very unlikely that your elder brother will take you around the city.'

But the younger brother had been firm in his resolve to visit the city. And despite everyone's request, he did not listen. The family sent him to Banaras. He met Shri Ashok Singhal and he heard his younger brother's wish and told him, 'If you have come to visit the city, you must'. Shri Ashok Singhal gave the responsibility to his friend, Sher Singh to take his brother around the city and he immersed himself in the work of the Sangh. He used to get engrossed in the work of the Sangh from morning till evening.

To bind Hindus in one strand, Shri Ashok Singhal used the method of 'public awareness', i.e, trying to reach out to as many people as possible and making them understand about the importance of Hindutva. It used to be very difficult, during those days, to do the work for the Sangh; neither there were the means nor the resources.

When he was the propogator at Kanpur. He used to stay in a 8x5 feet closet. There was just an almirah and a desk as a luggage. Because of the fact that he lived a saintly life, he could amass the undefeatable strength to face the world.

Shri Ashok Singhal, for approximately 25 years, worked at various districts in the state of Uttar Pradesh as a preacher. Initially, he was in Gorakhpur for a year then Varanasi and then he worked in Saharanpur district from 1952-1958. And he also got the responsibility of Prayag for a while.

> **"Let's sail the boat of the nation through the storms**
> **Encourage and grace the brave with the saffron attire"**

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Shri Ashok Singhal with Dr. Murli Manohar Joshi

Kanpur became his workplace in 1958 and after 1963 when his work spread to a lot of places, he became the propogator for the whole of the division. He was a successful province propogator in Delhi and Haryana.

The base of the work for the Sangh are its branches and it is at the Sangh that constructive works keep on taking place. This organization isn't in favour of or against anyone, but, its aim has been to develop a feeling of nationalism in the people of our country and develop a confident attitude and personality in fearless people to enable them to achieve great heights. Various attempts have been made for the protection of the Hindu society before this as well. There were people who used the means of appealing to the masses through their speeches, gatherings, recommendations and even through the means of writing books. However, it was through the Sangh that the path to discipline the nation and to unite it was laid out.

During Shri Ashok Singhal's study days, he used to visit home a few times. However, after joining as an active campaigner with the Sangh, Shri Ashok Singhal hardly visited his family. During his working

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days at Banaras; Devendra Agrawal, Rajendra Sharma, Baleshwar Agrawal etc used to be his co-workers and Bhaurao Deoras used to guide them all very effectively and efficiently. The founder of the Sangh, Dr. Hedgewar used to say that, 'If the family has a sense of belongingness, there doesn't arise the need to use ones' strength to the utmost level'.

In the same manner, if a person considers the society as his/her family and works for it, then it is necessary to fully devote himself/herself in the same. This will not lead to any sort of compromise. The work of the 'Sangh' is not something that can be done during leisure time. This kind of work is necessary for the welfare of the society which has to be done with honesty and the spirit of selflessness.

A Dedicated Worker

The work for the welfare of the society and the kind of expectations that it brings forth are always a bit more difficult than a normal work for a domestic life. It doesn't enable a person to think for the society as he/she is constantly pounded by "Me and my family". It is for this reason that the workers of the Sangh are made to take an oath that they will have to constantly work for the upkeep and welfare of the society.

Because of his constant commitment and dedication to the work of Sangh, Shri Ashok Singhal grew and soon, the members of the Sangh found a reliable and trustworthy person in him. Apart from the work of Kanpur in 1963, he also began to oversee the work in Itava, Farukhabad, Unnav and Fatehpur. Because of being an active

> "Oh Thou traveler!! Keep marching on the chosen path,
> and let things happen how they ought to be
> Let it not bother you; whether you succeed or not.
> Let you not be affected by the success or the defeat"

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campaigner, he was constantly occupied with some or the other work which made him ignore his state of physical health. Once, he got diagnosed with ulcer and it deteriorated his health very much.

The doctors advised him not to travel as it could worsen his health. And hence, it was decided that he would stay at Banaras. His mother and his sister-in-law also accompanied him. It took an entire month for him to recuperate, but he never made anyone realize the kind of pain he had been going through. On completely recovering from illness, he restarted his work for the Sangh. And then, it was the same routine again: irregular diet and long work hours for round the clock work of the Sangh.

Visiting each and every region is the most important part of the Sangh's work. Even if he was unable to get a train reservation for the work, he never postponed the program. "I must go and I will go" was always his motto. Once, he had been traveling without reservation in a very crowded train compartment. He entered the compartment, put up a blanket on the floor and slept. Neither the laziness for travel nor the thought about hardships. It was the thought of accomplishment of work that always hovered in his mind.

Creating a well defined character is one of the most important aims of the Sangh. And in order to achieve this, a campaigner goes through an arduous journey only to achieve happiness from the work.

The joy that is achieved through the sweet fruits of social work always has a different feeling attached to it. They get satisfied with the fact that they are able to do something noble for the society. They have been a witness to the problems of the nation and its solutions.

> **"With the eternal culture and the**
> **Hindu blood running in our veins**
> **We are the integral part of this**
> **great and timeless culture"**

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Various organizations such as Akhil Bharatiya Vidhyarthi Parishad (ABVP), Bajrang Dal, National Sikh Community, Indian Labor Organization. Vigyan Bharati, Akhil Bharatiya Saahitya Parishad, Bharatiya Mazdoor Sangh, Vanvasi Kalyan Ashram, Bharatiya Kisan Sangh, Bharatiya Janata Party, Seva Bharati, Sanskar Bharati, Vidya Bharati, Sahkar Bharati, Vishva Hindu Parishad, Swadeshi Jagran Manch and Bharat Vikas Parishad etc. have been working in accordance with the ideology of the Sangh to execute various works meant for the welfare of the society.

All these, in accordance with the ideology of the Sangh, encourage the people of the society to contribute their share in various fields.

The members of Sangh and its related organizations worked with an unmatchable faith and devotion for the country during rough times in the nation. They served the people in terms of natural calamities, floods, earthquakes, drought and various other disasters, without any discrimination. Not only the people within the country but also the people from abroad have been impressed by the selfless behavior of the members of the Sangh towards serving the nation.

And by taking inspiration from this, a number of organizations and people have voluntarily joined to contribute for such a noble cause.

According to the Indian classics, Lord Brahma created this planet 1.97 billion years ago. And Earth is one such planet of the solar system where the birth of one of the ultimate creations amongst all, the humans, have taken place.

Gods and Goddesses and saints established various norms for the conduct of humans through Vedas, in which, "माता भूमिः पुत्रोंहं पृथिव्याः, सर्वे भवन्तु सुखिनः, संगच्छध्वं संवद्ध्वं संवो मनांसि जानताम्, कृण्वन्तो विश्वमार्यम्" has been the foremost which talks about the path to a holistic development,

> **"The joyous sky is offering flowers with reverence**
> **We bow to this great KESHAV with utmost love humility"**

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(Left to Right) Shri Appa Joshi, revered Sarsanghchalak Dr. Keshav Baliram Hedgewar, revered Shri Guru ji, revered Shri Vitthalrao Patki, revered Shri Balasaheb Deoras and Shri Bharat ji, Shri Babbanrao Pandit in the historical Meeting at Sindhi in 1939

happiness and joy for all. Various saints and incarnations of God, since time immemorial, have made us witness the means to achieve the aforesaid through the establishment of various ideals of life. A number of thinkers have formed various organizations, by bringing together the society, which could make an attempt to explain that collective efforts lead to an overall development of the society.

Moreover, they also laid down the path for a holistic development, where Lord Shri Ram, Lord Shri Krishna, King Vikramaditya, Chhatrapati Shivaji Maharaj, Guru Nanak Dev, Lakshmibai, Swami Vivekananda, Maharishi Dayanand, Mahatma Gandhi, Lokmanya Bal Gangadhar Tilak, Dr. Keshav Baliram Hedgewar and many others established the ideals, numerous philosophers laid down the path of achieving them.

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Various organizations made their prime aim as formulation of individual character, and its ideals, and educating the members in order to enable them to take a vow for the formation of a better nation which would lead to a never ending process of development and growth of the society. Our nation got independence on 15th August 1947 and the first thing that the visionaries had in mind was to make our country a 'World Leader' again.

In order to make this come true, they, themselves, took a pledge of nation-building and took up the task of educating each and every section of the society according to the Indian culture and value systems. In this regard, Dr. Keshav Rao Baliram Hedgewar established the Rashtriya Swayamsevak Sangh in 1925 on the auspicious day of Vijayadashmi.

In 1936 again, on the day of Vijayadashmi, it led to the creation of a Rashtra Sevika Samiti which will give birth to such a divine energy, so that the consciousness could be awakened in different areas of the society. In order to spread the ideology of the Sangh and its thoughts; it's inspired, driven and devoted members made an attempt to spread social awareness and the spirit of nationalism through various organizations and projects. Such as:

Akhil Bharatiya Vidyarthi Parishad: Chanakya, the revered teacher of the Kingdom of Magadh, educated Chandragupta and made him a medium of a process of nation building. The Akhil Bharatiya Vidyarthi Parishad was established in the year 1949 to achieve a similar kind of goal so that the dream of Swami Vivekananda can be realized. This organization made the students aware about their role in the process of nation building along with academics.

Vishva Hindu Parishad: The Vishva Hindu Parishad (1964) was established, by various knowledgeable and enlightened saints, thinkers, philosophers, on the auspicious day of 'Janmashtami', the day of the birth of Lord Shri Krishna, in order to fulfil the slogan 'A

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Hindu by body and soul, a Hindu by the way of life and a Hindu through each and every cell of the body, is my identity' and work and guide the people towards the welfare of the world keeping the slogan "na hindu patit bhavet" as a base. An effort had been initiated by this, with the slogan, 'Proudly say!! We are Hindu', to create a well-established, united and a masculine Hindu society which could fulfil the dreams of Swami Vivekananda. The success of the gigantic 'Ram Temple' movement is due to the enlightened vision of this organization.

Vanvasi Kalyan Ashram: It will be ironic if we address a section of people as 'Tribal' in the 21st century, which is rapidly progressing with technological innovations in the field of education and development. And in order to eliminate such kind of differences, the Vanvasi Kalyan Ashram was established in 1952 to make an attempt to integrate this section of society into the mainstream. This way, the tradition of 'Kumbh' was re-established through this by organizing Shabri Kumbh, Ekal Kumbh, Maa Narmada Kumbh, in the near future in order to awaken the spirit of national consciousness amongst the people.

Akhil Bharatiya Mazdoor Sangh: The protection of the rights of the labours and workers is the very base in the path to economic and industrial development. The Akhil Bharatiya Mazdoor Sangh had been established in 1955 with the motto of ' We will work for the betterment of the nation and earn wages equal to our work''. Under the guidance of the great thinker Shri Dattopant Thengadi, this organization earned the topmost position in the country and a very important place in the world. Even the communist nations, despite the varying ideologies, have invited senior people from this organization in order to give guidance and words of wisdom to the industrial sector in their respective nation.

Bharat Vikas Parishad: If an able person is able to help in the development of the one who belongs to the 'underpriviledged'

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group of people; the goal of equality, purity and harmony can be achieved. The Bharat Vikas Parishad was established in 1963 with the thought of the development of the nation through effective communication, co-ordination, noble qualities, help and devotion. And this is being achieved through the various branches which have undertaken a number of projects in order to achieve the aims.

Vidya Bharati: A nation can only develop in a holistic manner if there is a steady flow of education in its culture. And in order to achieve this aim, the Vidya Bharati Akhil Bharatiya Shiksha Sansthan was established in 1952. Today, as many as 40,000 colleges and universities are engaged in spreading the divine rays of knowledge in the country.

Ashok Singhal Foundation: A massive campaign dedicated to the welfare and upliftment of people especially women and tribal community, propogation of vedas, construction of Ram Janmabhoomi Temple, protection and cow augmentation, purification of river Ganga, construction of museum based on Shri Ram Janmabhoomi movement and reconstruction of Lord Valmiki Temple.

Bharatiya Shikshan Mandal: Just like Chanakya, a teacher can only enlighten and educate the society and bring modernization in it only if they are able to understand their responsibility. It is through the educated citizens that a cultured society and a strong nation can be created. This work had been undertaken in 1969 by the Bharatiya Shikshan Mandal. Today, each and every person engaged in the various institutes to teach, gets guidance from this organization.

Itihas Sankalan Yojana: India had a golden history. However, there doesn't lie any possibility of taking inspiration from it if the people are unhappy for that. The Itihas Sankalan Yojana was developed in 1973 so that people desire to know about our history, which can pave the path for a better future. This scheme is governed by the Babasaheb Apte Memorial Committee.

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Bharatiya Kisan Sangh: In India farmers comprise about 60% of the population and a major portion of the country's economy is based on agricultural products. The guidance and direction by the Bharatiya Kisan Sangh is important in protecting the rights of the farmers and ensuring that the agriculture industry contributes in the favour of the nation and leads to the progress of the same. This organization was established in the year 1979 and it has been active in prosperous states like Gujarat where the rights of the farmers are effectively protected and they are prospering day by day.

Sahakar Bharati: Co-operation is one of the most basic things necessary for the progress of the society. Maharaja Agrasen gave 'One rupee per brick' to build a bridge for Lord Shri Ram and this is one of the finest example of co-operation which can be drawn from history. Fulfilment of the economic needs of the society, by the society is what is known as co-operation. The inherent co-operation between the organs of our body in its functioning makes us understand its importance. The Sahkar Bharati was established in 1979 in order to make 'cooperation' a potential base for economic development. Its main motto is "There is no cooperation without values and there is no betterment without co-operation." Maharashtra, Gujarat, Karnataka, Andhra are the main centers of the organization.

Rashtriya Sikh Sangat: The tenth guru of the Sikhs, Guru Gobind Singh established the doctrine of 'Sikhism' in order to protect the Hindu religion and give a new direction to it. However, due to the increase in influence of the interest of a particular section which compromised the national interest; the Rashtriya Sikh Sangat was formed in 1986 to liberate the society from the differentiation of various groups and give it a proper direction along with an established framework.

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Seva Bharti (NGO): Founded in 1979 by revered Balasaheb Deoras, working among the economically weaker sections of Indian society with special focus on socioeconomically marginalized, tribal and indigenous communities. It also works among urban slum dwellers and resettlement colonies by introducing a number of welfare and social service programs, such as free medical assistance, free education, as well as vocational training through its nationwide network of more than 10000 centers.

Vanvasi Raksha Parivar Foundation: Formerly Shrihari Satsang Samiti Indraprastha is a constituent of Ekal Abhiyan. Founded in 1998 for the upliftment of tribals, today over 55,000 Sanskar Kendras in 23 States are actively working for protecting, propagating and promoting the rich and diverse cultural heritage of our nation.

Akhil Bharatiya Sahitya Parishad: Literature is the reflection of a society. Traditions, values, history, etc. exist through the medium of literature. A literature of one of the best qualities is crafted in order to inform and educate the coming generations about our traditions, values and culture. The Akhil Bharatiya Sahitya Parishad was established in 1966 in order to propagate, preach and spread such kind of literature. It is this organization, which is responsible for spreading social awareness through the writers in the entire nation.

Sanskar Bharati: Founded in 1982 in order to develop the outreach and the means of dissemination of the art of singing, drama, literature, stage play etc so that a common citizen can be made to realize his/her responsibility through these mediums. A majority of the country's folk artists has joined this organization and are working for the nation through the same.

Ekal Abhiyan: The Ekal Vidyalaya Yojana had been formed in 1987 along with the establishment of the Van Bandhu Parishad and the Bharat Lok Raksha Parishad. Swami Vivekananda once said, "If a child

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is not able to reach to the school, the school should reach out to the child" and it is with this aim that the motto 'One teacher- one school' had been made the base of this scheme. Today, as many as 57502 of these schools, in the farthermost corners of the country, have been providing primary education.

Akhil Bharatiya Rashtriya Shaikshik Mahasangh: Even today, the work for establishing various organizations like Akhil Bharatiya Rashtriya Shaikshik Mahasangh which can benefit the society is still being carried out so that there is no section of the society which is left untouched in terms of progress which can contribute to the nation as well.

Akhil Bharatiya Grahak Panchayat: It was established so that the raw materials, its production, profit, etc turn out to be in favour of each and every one. It also ensures that good quality products are made and given at proper prices to the customer, and that a customer is aware about his/her rights and can protect them. The organization runs with the motto of 'National interest through consumer interest'.

Vivekananda Kendra: Vishva Ayurved Parishad, Purva Sainik Seva Parishad, Vishva Samvad Kendra, Maatr-Chchaya, Gau (Cow) Samvardhan Parishad, Krida Bharati, Pragya Bharati, Swadeshi Jagran Manch, Vigyan Bharati, Adhivakta Parishad, Bharat Prakashan etc have been working tirelessly to enlighten and awaken the society for the process of nation building so that our global aim, which is,"param vaibham netu metat swarashtram", can be achieved as soon as possible and once again, our country can achieve the topmost position as a world leader through the reverberation of 'Bharat Mata ki Jai'.

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Satyagraha for the independence of "Dadra & Nagar Haveli and Goa" by RSS

Goa, Daman & Diu, Dadra & Nagar Haveli were under the Portuguese even after India's independence from the British rule and the locals of these places had been struggling for independence.

On 2nd August 1954, approximately 100 Swayamsevaks (Volunteers) immediately planned a move and liberated Dadra & Nagar Haveli from the Portuguese and gave it to the Central Government of India.

A lot of Swayamsevaks from the Sangh actively participated in the freedom movement of Goa and some even lost their lives.

While some of them had been arrested by the Portuguese and tortured and oppressed; others were taken to Lisbon (the capital of Portugal) and jailed there.

Contribution of the RSS during Chinese aggression

The Rashtriya Swayamsevak Sangh had immensely helped the Indian government by providing protection on the interior as well as the exterior part of the country during the war against China in 1962. Some of the traitors, during the attack by China, were ready to welcome the Chinese Army, with red colour flags and banners, on the borders of Himachal Pradesh and Uttarakhand. The Sangh, during those times, had been very alert and in a hurry, made a strategy which led to the failure of the tactics of the traitors. And hence, the marching Chinese army stopped.

> "Neither we have dot of selfishness, nor bother about the power. The bitter distinction of caste, province and language does not bother us. We are one, we have a common objective, let's actualize our goal"

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The Swayamsevaks gave a lot of encouragement to the soldiers and tried to help them in the best of the ways.

The Prime Minister of India, Pt. Jawaharlal Nehru, praised the Sangh and on 26th January, 1963 invited them for the parade on Republic Day. On this occasion, as many as 3500 Swayamsevaks, in their full uniforms, joined the Army in the parade and caught the eyes of every one through their patriotism and dutifulness.

Contribution in the war against Pakistan

The Prime Minister of India, Shri Lal Bahadur Shastri, in the war of 1965 against Pakistan, invited the Chief of the RSS, Shri Guru ji for an all party meeting in order to talk and discuss about the situation. The entire administration of the Delhi traffic was given to the Sangh, so that the Delhi police can be spared for some other work during the time of war.

Even on the war front, the Swayamsevaks did not bother about their lives and were committed and dedicated in providing the war-struck soldiers with fresh food, water, and other necessary items.

When the officials from the army informed the Delhi based Sangh office, at midnight that they need blood for treating the wounded soldiers, 500 Swayamsevaks from the Sangh immediately rushed to the hospitals and donated blood and performed their duty towards the nation.

> "Rivers do not drink their water,
> Trees do not eat their fruits
> Sacrifice your mind, body, heart,
> soul and Wealth for the nation"

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Similarly, during the war of 1971, again with Pakistan, the Swayamsevaks served to their level best in the states of Rajasthan, Punjab, Jammu & Kashmir, Uttar Pradesh, Bihar, West Bengal by donating blood, ensuring the safety of the citizens and providing primary health care to the people.

The struggle to restore democracy during the Emergency

When the Prime Minister of India, Smt. Indira Gandhi declared emergency in 1975 and jailed lakhs of people without any reason, the members of the Sangh then went underground and operated the activities in an effort to restore democracy.

On one side, lakhs of Swayamsevaks launched Satyagraha against the government wherein 44,000 Swayamsevaks got themselves arrested; the others 40,000 kept operating underground due to which Indira Gandhi had to succumb to the democracy. Smt. Indira Gandhi had a bitter taste of defeat in the coming elections, after lifting emergency.

Contribution during the times of National Crisis

The Sangh has always been on its toes to help in the times of national crisis, whether it is the famines of Karnataka and Bihar, the storms of Tamil Nadu or Andhra Pradesh, the floods of Gujarat or the earthquakes in Latur (Maharashtra) or Uttarakashi (Uttarakhand). From performing the last rites of the deceased, the Swayamsevaks also undertook the task of rebuilding the nation/state.

**"We the sons and daughters will always worship this great nation
We shall unfurl the eternal saffron flag in the sky"**

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In 1950, a well planned mass murder of the Hindus took place in Eastern Pakistan (now Bangladesh) due to which a lot of people took refuge in West Bengal and Assam.

The Central Govt's reaction to the planned crimes committed by Pakistan was that of inaction which made this tragedy even deeper. The rising frustration made Dr. Shyamaprasad Mukherjee resign from the Central Ministry and he established an organization called 'Vastuhara Sahayata Samiti' in Kolkata. The Swayamsevaks immediately became active under that banner. He appealed to each and everyone in the country and started collecting money, edible things and clothes. Around 5000 Swayamsevaks worked for 8 months, day and night, in the region of Bengal and Assam. Food provision for more than 80,000 people for a period of six months had been made in these centres. 150 bails of garments received from all over the country were distributed to 15,00,000 people. Distribution of food packets to almost 100,000 Hindu migrants, who came through the train at Sealdah and other stations. In addition to quick first aid, they have been provided with a psychotherapy and counselling.

Plane Mishap of Charkhi Dadri

On 12th November, 1996, two airplanes crashed during the night hours. While one of them belonged to Saudi Arabia, the other to Kazakhstan. All the passengers on board were Muslims. The Swayamsevaks of Bhivani district immediately rushed and helped the affected people. They took out the bodies of the deceased from the rubble and put them in the coffins and informed the near and dear ones about the incident and provided the necessary things for

**"Let's practice and utter it loudly together
That we make the human race progressive and superior"**

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their cremation without any charges as all the members on board were no more. Moreover, they also prevented the loot of the belongings of the deceased from the anti social elements. All these things were carried out by the Swayamsevaks and the workers from Bharat Vikas Parishad, Vishva Hindu Parishad, Bajrang Dal and Arya Samaj. The government of those nations lauded the RSS for such a noble work and they were also taken by surprise that RSS, being a Hindu organization voluntarily took up this initiative to help the affected Muslims.

The RSS is firm in its resolve to protect the ideals of nationalism, religious values and the morals of life. The task and responsibility of the Chief of the Sangh are of prime importance in the working of the Sangh. There have been 6 Chiefs of the Sangh from 1925 till date.

Dr. Keshav Rao Hedgewar was the first, followed by Shri Madhavrao Sadashivrao Golwalkar (Shri Guru ji), followed by Shri Madhukar Dattatraya a.k.a Balasaheb Deoras who was succeeded by Prof. Rajendra Singh a.k.a Rajju Bhaiya, followed by Shri Kuppalli Sitaramayya Sudarshan and the present Chief Shri Mohan Rao Bhagwat who has been shouldering the responsibilities of Sarsanghchalak.

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Sarsanghchalak (Chiefs) of the Rashtriya Swayamsevak Sangh

Revered Dr. Keshav Rao Baliram Hedgewar (1925-1940)

Revered Shri Madhavrao Sadashivrao Golwalkar (1940-1973)

Revered Shri Madhukar Dattatraya (Balasaheb) Deoras (1973-1994)

Revered Prof. Rajendra Singh (Shri Rajju Bhaiya) (1994-2000)

Revered Shri Kuppalli Sitaramayya Sudarshan (2000-2009)

Revered Shri Mohan Rao Bhagwat (2009- Present)

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3 HINDU IDEOLOGY & PROTECTION OF SOCIETY

न जायते म्रियते वा कदाचि
न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।।20।।

Na jayate mriyate va kadachin
Nayam bhutva bhavita va na bhuyah
Ajo nityah shashvato yam purano
Na hanyate hanyamane sharire

BG 2.20: The soul is neither born, nor does it ever die: nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.

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India is an eternal country, in the root of which meditation of our sages and seeds of social structure is laid down. This ensures micro and macro welfare. Thousands of years ago learned sage Kanad, while explaining all round advancement, defined religion as- "Those deeds that bliss the human being in this world and ensure a glorious place in the other world". Defining religion, our ancient seers also commented-

धारणात् धर्म इत्याहुः धर्मो धारयति प्रजाः ।
यः स्यात् धारणसंयुक्तः स धर्म इति निश्चयः ।।

dhāraṇāt dharma ityāhuḥ dharmoṃ dhārayati prajāḥ ।
yaḥ syāt dhāraṇasaṃyuktaḥ sa dharma iti nishchayah ।।

Means, That, who holds people, society, knowledge and the entire universe is called Religion. (Mahabharata – Karna Parva – 69/59)

The devoted selfless vounteers of Sangh and synonym of Vishva Hindu Parishad, Shri Ashok Singhal's life was deeply influenced by his Guru late Shri Ramchandra. He was an emancipated soul and from him, he learnt the valuable direction and orientation of life. Shri Ashok Singhal and Gurudev were together for 25 years.

He had met Gurudev at Kanpur in the year 1961. Nagar Sangh Sanchalak Shri Ramchandra became the medium for this union. He also used to go to Gurudev's place to listen the preachings on Mahabharata, due to him only he came into the contact with Gurudev. He was a scholar of English and Sanskrit. Gurudev had an immense grasp over SamVeda[1].

Throughout his life, he devoted himself in the study of Vedas. He deeply persuade and encompassed through 108 Upanishads[2] and Gita, books of history, Mahabharat-Ramayana and books of

1. SamVeda: It's the Veda of melodies and chants
2. Upanishads: A collection of ancient Sanskrit texts that contain some of the central philosophical concepts of Hinduism

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philosophy. Thereafter, BrahmaYagya, DevaYagya, PitriYagya, AtithiYagya, BhootYagya, PanchaYagya and rigorous vow became the core of his daily life. Though he was a family man, yet he was a saint and emancipated soul.

Shri Ashok Singhal learnt a different and diverse facet of religion in the current perspective from Gurudev. May be it was in the pious association of Gurudev, that he realized the far reaching practicality of Hindu Religion. It was in the revered company of Gurudev that he understood that Indian values and ethics are based on this eternal Sanatan Dharma. What Indian seers and sages meditated was aimed at human and world welfare. It was this cradle from where civilizations and cultures of the world derived their roots.

On account of its immortal culture and life values, India has always been the torch bearer of unprecedented knowledge and learning and this is our practical culture. This is known as Hindu culture. "Religion is for the welfare of the universe", this is the fundamental root of Sanatan Dharma[1]. The clarion call of "the world is one family" and the philosophy of "universal fraternity" emerged from here and only on the basis of the revelations of these learning that foundation of a glittering and better world view can be re-established.

On the holy land of India, the confluence of cultural consciousness has always been alive and deeply active. Those learned ones, who is acquainted with Indian History, Thought, Religion, Culture and Philosophy, are aware of the fact that India is an eternal, unending Sanatan Nation[2]. Many cultures have blended into the composite culture of this Nation. Some of these cultures adjusted and assimilated by our Indian culture and some others maintained their independent status and yet happily co-existed with the main stream. Despite being the hub of many diverse ideologies, sects, languages; all of them have carried a deep sense of nationalism. He learnt from Gurudev that the realisation of completeness comes only when

1. Sanatan Dharma: Eternal Hindu Religion
2. Sanatan Nation: Hindu Nation

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devotion to God is multiplied and supplemented with the devotion to the Nation. Though the daily prayer of the Sangh is aimed at God and Nation worship as well, Shri Ashok Singhal realized and understood this profound fact only after association with Gurudev.

Man does not take birth on this earth only to breathe and survive. According to Western thought, the human being is only a financial entity. Their emphasis has been more and more on materialism. Nevertheless, Indian thought understands and values it differently. According to the cognition of Indian seers, human being is blessed with heart, brain and Soul. Apart from all this, our feelings and desires play a very strong and vital role. All these elements need to grow in healthy and desired ways. All these elements, heart, brain, feelings and the Soul are constantly in motion. As per Hindu ideology, Happiness and bliss are defined in a unique manner. A bread to quench hunger does not qualify for happiness. For happiness, it is essential that our heart and senses, soul and brain also attain happiness and without this, the development of the human race is not possible.

Hence it is important that all this be in a state of bliss, at one and the same time. The perpetual quest of knowledge and intelligence on the Indian land underlines our excellent orientation of philosophy, thought, intelligence and Noetic. For millions and millions of years, our sages, fortified with transcendental knowledge, confronted the ever unanswered questions like "Who I am?", "Why I have come to the earth? In Indian culture, the word "jeevan (Life)" itself means – "to become valuable", "to think about the welfare of others". On the holy Indian land, the thought process runs like this. Our culture wishes and prays for the welfare of all the beings.

Once Gurudev, popularly known as Babu ji, asked Shri Ashok Singhal that you often discuss about Sangh culture. What is this culture? Babu ji retorted that our culture has attained completeness. The foundation of our culture is not laid on "lone" individual. Our culture encompasses one and all and moves with all the existing elements. It aims to move with one and all and leads to completeness.

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Our sages have laid down a well defined social arrangement for seamless and successful governance of our society. This arrangement refrains from the meaningless race for rights and power, instead it is motivated with human duties and responsibilities that impart the art of how to live and lead a disciplined and scientific way of life. In our Vedas, Mother, Father and Guru have the same sanctity that is bestowed on gods-referred to as God in our hymns.

Human beings should be greatful towards them as this is referred as indebtedness to God. Sage Vyasa has referred to another type of indebtedness and that is indebted to society. Man's development cannot take place on its own. He is dependent on the society for attaining his full development.

The indebtedness so incurred by the individual aptly demands for its repayment. This entire process is automatic. There is no legal pressure or demand to defray these debts. But the man's mind under the social fabric has been so structured that he feels beholden of satisfaction by paying off these debts.

Our culture believes that Brahma[1] (the Creator) is omnipresent. He is implicitly latent in all the elements. What is Truth and how it can be attained – has been the subject of endless debates. "The same Truth has been defined by the different scholars differently. With the change of vision also changes the object of creation. People not blessed with eyes, define the same elephant differently. One who touches the tail – says it is a snake. It is a pillar for those who touch its legs and those who touch its ear say it is nothing but winnowing basket. Similarly, our brains are so structured that on the same subject brains of different people think and perceive independently and differently. As a small particle of dust robs us of our ability to see

**"May all be happy and may all remain free from disabilities
May all see auspicious things and may none suffer sorrow"**

1. Brahma: A Hindu god known as the creator of universe

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the things of this world in the same manner when any thought gets stationed in our brain, we forfeit the capacity to view different things.

In our daily life, purity has got utmost sanctity. It is because of this inner strength that many cultures that came to our shore got assimilated by our culture. Whatever meaningful we saw in other cultures, we readily adopted that. According to Professor Bhawani Lal, President of "Maharshi Dayanand Vedic Shodhpeeth[1]", the human race learnt the first lessons of civilization, culture and humanity from this land. The word "Sanskriti (Civilization)" finds its first mention in Yajur Veda[2]. There it is referred as "Vishwadhara" meaning pervading in the whole universe. This ancient, Vedic, Sanatani[3], Hindu or Aryan Civilization originated in the land of Seven Rivers of Aryavart[4], where sages like Vashishtha, Vishwamitra, Atri, Vamdev, Madhuchchhanda residing in the ashramas in the neighbourhood of the banks of the holy rivers of Vitasta, Vipasha, Sindhu, Ganga, Yamuna etc. got the rare insight of Vedic Hymns and preached and spread it in the rest of the world.

Western thinker Mark Twain has opined about India in these words, "India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great-grandmother of tradition. Our most valuable and most instructive materials in the history of man are treasured up in India only. To have a glimpse of this land is the dream of all the people and once they will attain that privilege they will never be ready to forsake them for all the other scenes of the world."

Hindus live in many countries of the world. They are the ambassadors of Indian culture to the world. In addition to India, Hindus live in sizeable numbers in countries like Nepal, Mauritius Surinam, Pakistan, Bangladesh, Sri Lanka, Fiji, Trinidad and Guyana. The 81.3

1. Shodhpeeth: Research institute
2. Yajur Veda: "Yajur" meaning sacrifice and "Veda" meaning knowledge
3. Sanatani: Ancient
4. Aryavart: Land of Aryas known to possess vast knowledge

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per cent population of Nepal, 80.5 per cent population of India, 54 per cent population of Mauritius and 28 per cent population of Guyana are followers of Hindu religion.

Who is a Hindu?

Defining Hindus in contemporary context, Vishva Hindu Parishad has laid down the following guiding principle, "Irrespective of the fact where he lives and where he was born, a person can be called Hindu, who follows with reverence the eternal principles established by our sages regarding this world and world beyond it and who respects all the sects, established and founded by our great seers- a person of this high merit can be called a Hindu."

According to Vrihad Vishwakosh[1], the Indian who believes and follows the mores and traditions, social system, directly or indirectly derived from the teachings of Vedas is called a Hindu. The great Soviet Encyclopedia defines Hindu in these words, Followers of this religion are spread all over India. Despite being vital differences in different sects, Hindu society is deeply embedded and integrated due to common religious principles, through culture and way of life, caste system.

World renowned scholar Benjamin Walker has confessed in his book that due to its immense vastness and development, it is impossible to define the world Hindu.

In the third edition (new) of Webster International Dictionary the meaning of 'Hindutva' is given in these words, a composition of such social, cultural and religious beliefs and traditions that has been active mainly in Indian sub-continent and one of its salient features has been a caste-system. It is such a view of thought that considers all forms and doctrines emerging from the same eternal source and they are different parts of one and the same and one who believes

1. Vrihad Vishwakosh: Encyclopedia of Hinduism

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and adores in non-violence, duty, religion, world and salvation and seeks faith in the emancipation of the soul from birth and rebirth through Karmyog, Gyaanyog and Bhaktiyog, is a Hindu.

The 15th version of Encyclopedia Britannica gives the meaning of Hinduism in following words.' The civilization of Hindus (name given to the inhabitants of Sindhu River) developed from the Vedas, nearly 2000 years ago. It contains divergent opinions and elements. It is a multitude of colossal, uninterrupted and intricate body. The entire life process is brought within Hindutva. It is therefore that it owns its own religious, social, financial, literary and artistic aspects. As a religion, Hindutva is the mobilization and expansion of extremely pluralistic philosophical sects and doctrines. It has included different communities, sects and lifestyles in it. In principle, Hindutva comprises of all forms of beliefs, venerations and devotional forms. It does not prevent or prohibit anything. It honours each and everything as the diverse expression and manifestation of the Almighty and beholds and accepts that divinity is enshrined in everything. Therefore, by its natural principle, it is tolerant and a bigoted. It permits each and every individual to take the course of worship according to their will, habit and perception and further allows choosing for the sect and devotional system which looks and sounds best to the concerned group or person. A Hindu may consider a particular diety or devotional ritual as inadequate, but never considers it improper or objectionable.

The Hindu believes that there is no contradiction or conflict between Highest Being and existence of different deities, known as Devatas[1]. In fact, they complement each other and together they work for the welfare of the universe and human beings. It is for this reason that the essence of Hindu religion is not based on a particular diety. God is one or many? This question becomes irrelevant as it is not the fundamental to the main stream of Hindutva, because religious truth is beyond the expressive power of words. He is beyond the portrayal and comprehension of whatsoever sect or prayer.

1. Devatas: A deity; a divine being; a good spirit

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God can only be visualized. It is for this reason, that Hindutva is a religion as well as a divine composition of different sects. No individual founded it, there is no central authority, no hierarchy has been prescribed between different sects and there is no central organisation. It is for this reason that all the definitions of Hindutva have fallen short of meaning and proved lacking in some or other facet. Maintaining this in perspective, all the professional commentators, many among them are reputed Hindu scholars also, have emphasized it as diverse expression of one and the same immortal being.

Hindutva – A Way of Life?

Hindutva is a path of life. Unlike other religions, it is not based on the monotheism path of worship. Due to its unending canvas, it is almost impossible to define it. It is a cultural stream running for ages. It has undergone and adopted changes as per the need and relevance of times. Hindutva is neither an obligation nor a stricture. It allows complete freedom for all round development. It has always welcomed various opinions on different aspects of life. The aim and purpose of Hindutva has not been narrow, parochial or sectarian. It has always endeavored for love and fraternity.

The Hindutva – way of life ensures proper arrangement for internal purity and chastity. Many reformers devoted their lives to eradicate social abuses, distortions and superstitions. Apart from the social reformers, there were many Hindu thinkers who laid down elaborate arrangements for the proper functioning of the society.

Lord Buddha founded Buddhism. Lord Mahavir followed the path of Jainism. Lingayat[1] sect was founded by Basaw. Varkari sect was founded by Gyaaneshwar and Tukaram. Guru Nanak gave protection to Hindu Dharma with the help of Sikh Religion. Swami Dayanand, re-established The Sanatani culture of Hinduism with the help of Arya Samaj. Swami Vivekanand blew the victorious trumpet of Hindutva throughout the world.

1. Lingayat: A sect that was founded in the 12th century by Guru Basaveshwara

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